third night?" Say "Thy good works." *(This portion is ^zot to be found in the Kathopanishad}.*

The youth then cheerfully went to the regions of Yama, entered Yama's house during his absence and stayed there three nights without eating. On return, Yama pitied the starving Brahmana and as a penance for this sin of inhospitably, offered him three boons. Accordingly, the first t>oon asked by Nachiketa, the dutiful, devout and loving son as h-e was, was that his father might be pacified and inade free from anger towards him and greet him on his return. On this being granted, the second boon asked was that he might be taught all about the fire sacrifice which would lead to heaven where there is no old age, hunger, thirst or death. On this, Yama initiated Nachiketa into the mysteries of fire sacrifice and named it after him (Nachiketa) in appreciation of his quest for divine knowledge.

As his third boon, Nachiketa asks for the clearance of his ever puzzling doubt that when a man is dead, whether he exists or not. Unwilling to impart the secret of the future of a man, Yama says that it is a difficult question to answer a.nd prevails upon the youth to give up that boon and ask

another instead, tempting him as an alternative with all
the treasures of the earth and all the enjoyments to be
found in. the world of the devas. Nachiketa is, however,
resolute and adamant, speaks strongly of the worthlessness
of these enjoyments and asks for the clearance of his doubt
a,nd for instruction in self-knowledge. " These things last
till to morrow, 0 Death, for they wear out this vigour of all
the senses. Even the whole of life is short, keep thou thy
"horses, keep dance and song for thyself. No man can be
m.ade happy by wealth. Shall we possess wealth when we
see thee ? Shall we live as long as thou livest ? Only
that boon (which I have chosen) is to be chosen by me."
Mightily pleased with Nachiketa's noble determination, his
strong dislike for worldly possessions and pleasures and his